

# THE American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

MISSIONS & SCHOOLS  
AMONG THE  
**FREEDMEN**  
AND ABROAD.

WE HAVE SENT ME...TO PREACH DELIVERANCE TO THE CAPTIVES...TO SET AT LIBERTY THEM THAT ARE DEBILITED.

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NOVEMBER, 1869.

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## NEW YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,

ROOMS, 53 JOHN STREET.

Price, 50 Cents a year, in advance.

# Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,\* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries, and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

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\*By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.



# American Missionary.

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NO. 11.

## AMERICAN MISSIONARY ASSOCIATION.

### FREEDMEN.

#### SCHOOL LAWS IN THE SOUTH.

BY REV. E. P. SMITH.

The southern states can be classified in *three* divisions on the question of public provision for education.

1st. Those who have had *no* legislation looking toward public schools.

2d. Those who have legislated a good system but have *not yet put it in operation*.

3d. Those who have both *legislated* and are executing as rapidly as possible a thorough system of common schools.

Under the first head are Kentucky, Texas, Mississippi, Georgia and Virginia.

Under the second, North Carolina, South Carolina, Florida and Arkansas.

Under the third, Tennessee, Alabama and probably Louisiana. Of this last I am not able to speak from positive knowledge.

This classification, however, does not set forth the actual condition of educational affairs in these states. This I propose to give somewhat in detail, premising this general statement respecting the school systems now on the statute books—that, as systems, they are the very best in the country, because they are transcripts of the best systems in the northern states, like those of Michigan and Iowa.

#### UNDER THE FIRST CLASS,

Kentucky has *no* provision by law for the education of the colored people, indeed the law *prohibiting* it, is still on

the statute books, and is only in a *bay* because of the superior Federal arm. There is a poll tax for schools and pauper purposes, but always when the colored people apply for the proceeds from this tax, the official answer is—the fund is exhausted by the support of the paupers. The colored people of Kentucky have no hope of education at present except from their own efforts, the Freedman's Bureau and Benevolent Societies.

Of Georgia the same is also true. Under Irwin's code, made a part of the present code, there was a barbarous system, which made the county commissioner for the poor, *ex-officio*, Sup't. of Education, and the schools, called "Pauper Schools" admitted only those who could state (if required) under oath that they were too poor to pay tuition. This fund, even under the present regime in Georgia, has not been available to colored people. We have tried to get it for them at several points in vain.

Mississippi has *no* fund and *no* legislation—neither has Texas.

The same is true of Virginia.

#### UNDER THE SECOND CLASS,

North Carolina a year ago began a system of common schools largely copied from Massachusetts. Rev. S. S. Ashley, a Massachusetts man, formerly our Supt. in North Carolina, is the secretary of Public Instruction, and has worked diligently to get the law into operation;

but no funds can be received from it till Jan'y. 1, 1870, and the largest portion of this money will be expended next year in building school houses. By another year the common school education of North Carolina will be largely provided for by taxes assessed and raised.

Florida is in about the same condition as North Carolina, and is ready this year to assume public schools for about four months of the year. The Supt. of Public education, is Mr. C. Thurston Chase, a northern man, formerly our agent in the South. He is working the system vigorously, and unless interfered with, will make it very efficient.

Arkansas is also in about the same condition as North Carolina, able to have a portion of a year's schooling during the coming year, and after that will become nearly self-supporting.

South Carolina has a very excellent system of schools engrafted in its constitution.

The bill was drawn by Mr. Cardozo, a member of the Convention, formerly our High School teacher at Charleston. By it the Legislature was obliged to inaugurate free schools throughout the state; but they adjourned without accomplishing it and appropriated fifty thousand dollars to be expended by the Superintendent. Even this amount, though but a trifle for the whole state, has not been expended. The friends of education in the state mean to put into operation the system in their constitution during the coming winter, but very little money can come of it for the schools for at least one year, perhaps two.

#### OF THE THIRD CLASS,

Tennessee is the representative state having been the longest reconstructed, and most thoroughly organized for school work, under the superintendence of Gen. Eaton, a New Hampshire man. This state disbursed a school fund last year to a limited extent, and yet furnished so good advantages compared with other

states that our expenditure for education in the state was confined mostly to a Normal School at Nashville. The prospect however for the coming year, perhaps many coming years, is very dark in Tennessee. Reconstruction has evidently gone backward. And in nothing is it more apparent than in the fact that the Superintendent of Education, just elected, is a man notoriously out of sympathy with the idea of public schools.

In Alabama the legislation is very radical and complete, and the system of schools quite thoroughly organized. A Board of twelve men have legislative powers on all matters of education, conferred upon them by the constitution. The Board is composed of northern and radical men, and a system has been put in force corresponding to their own advanced ideas. A tax was laid last year and will be collected Jan'y. 1st; and schools will be put into operation for six months wherever the local authorities are efficient and sympathetic with the movement.

Louisiana has a school system on its statute book. How far it has been made operative outside its cities, I am not informed. My impression is that the system is not yet available in the state outside of the larger places.

Our work in the states most advanced, where we are allowed to work in connection with the local authorities, is not expensive, but still very important. For instance, in Alabama there is too much uncertainty in the minds of the public school authorities as to the amount they will have to disburse, and the time when it will be available, to justify them in contracting with any teachers in the North, and too uncertain for the teachers to go from the North on their pledges; and yet among themselves there are very few native teachers competent and willing to instruct colored people. We find teachers who are willing to go for eight or nine months at our rates viz, \$150 and expens-



es, and on the application of the school authorities we commission them and send them to the field. They receive from the public authorities compensation for six months, and we pay them for the remainder and thus secure northern christian teachers, and give not only a good school in itself, but a *model* school for the next ten years.

In states where the system is less advanced, of course, the work is more necessary and more expensive. For four states we have to assume the entire burden, getting what we can from the Bureau and people to supplement the benevolence of northern piety.

In estimating the value of these state school systems, we must always keep in mind that they are exotics, carried bodily from the North by northern men, and that they are not yet accepted by the southern people, and that the southern people as a whole are by no means willing to give them a fair trial, even if they were competent to it. But they are not only out of sympathy with them but entirely unable to comprehend and work them, and yet will inevitably have the management before long of their own schools and systems. In some states this is already a fact, and in others it will not long be delayed. So that we have this anomaly in the school affairs throughout the south,—a better *system* than *practice*, with the probability, almost certainty, that the system will go down further and more rapidly than the practice will come up. Tennessee is a melancholy instance in point,—a bad example which the other states will be very likely to follow.

In the face of such a probability, our schools will be more than ever important, and the presence of our teachers, and their demonstration of the possibilities of the system, will help stay up the public mind from the impending relapse toward barbarism.

It will be easy to see the relation of our Normal Schools to this unsettled state of things, and how neces-

sary they are to supply a want which every day grows more imperative.

Whatever party directs affairs in the South, there are to be sooner or later, public schools. The teachers are to be largely of the native population. Will not every native teacher properly prepared be a great power for good?

#### THE FREEDMEN'S SAVINGS BANKS,

BY GEN. O. O. HOWARD.

One of the most substantial proofs of the prosperity and thrift of the Freedmen is exhibited in the very successful establishment, operation and growth of the Freedmen's Saving and Trust Company, the branches of which at this time extend through the greater portion of the Southern States. Just prior to the organization of the Freedmen's Bureau, several enterprising and philanthropic men, I believe under the inspiration of Rev. J. W. Alvord's indefatigable spirit, conceived the necessity and advantage of a system of Savings Banks, wherein the Freedmen could deposit their money in small sums—such amounts as they could spare from their daily wants—wherein it could be kept secure and used in such a manner as to return a reasonable interest.

However wise and beneficent this system—its practical workings were feeble and inadequate to the demand, owing to the limited opportunities of the incorporators to popularize it with the masses. I found in the summer of 1865, that it had its principal office in New York, with but two branches, one at Beaufort, S. C., and the other at Norfolk, Va., and they doing but a comparatively limited business, while in other parts of the South, the more provident among the freed people were seeking to deposit for safe-keeping their small savings with the officers and agents of the Bureau. This desire arose, doubtless, from the distrust which these people felt in their own ability to manage properly, or even safely hold, their

earnings against the seductions of others, and against the temptation to spend them. Further, the banking institutions in that section of the country did not furnish facilities for their deposits, there being but a limited number of Savings Banks in the South, and they only in the larger cities, and too often in unfriendly hands.

I saw at once that the practice of my officers and agents in receiving these deposits, would at best necessarily result in confusion and disappointment, as it was impossible for them, owing to their numerous and often perplexing duties, to do this work systematically and satisfactorily, and the result could only be the safe-keeping of their money with no other profit to the depositors. In view of these circumstances, with the added liability to fraud where the agent was not honest, I felt free to avail myself as Commissioner, of the means offered by this system for meeting this want. The friends of the Freedmen residing in Washington interested themselves in the plan, and aided Mr. Alvord and myself, in securing the removal of the principal office from New York to the Capital. The procurement of branches at different points over the Southern States where they appeared to be greatly needed soon followed. To facilitate this, in some cases I allowed agents of the Bureau to act as cashiers; in some places I furnished them clerical assistance and paid the rent of the office. In all cases, however, where I assisted them in this way, I required the officer of the bank to discharge the additional duty of disbursing bounties to colored soldiers. Under this management, this system has grown from comparatively small beginnings, to its present extraordinary proportions. There are now, beside the principal office in Washington, branches at the following points, viz; Augusta, Ga., Baltimore, Md., Beaufort, S. C., Charleston, S. C., Huntsville, Ala., Jacksonville, Fla., Louisville,

Ky., Memphis, Tenn., Mobile, Ala., Nashville, Tenn., Newbern, N. C., New Orleans, La., New York City, Norfolk, Va., Raleigh, N. C., Richmond, Va., Savannah, Ga., Talahassee, Fla., Vicksburg, Miss., Washington, D. C., Wilmington, N. C., Chattanooga, Tenn., Martinsburg, Va., Macon, Ga., and St. Louis, Mo. The following will show their aggregate current business:

Deposits for the month of July,	\$411,672.22
Drafts       "       "       "	356,543.84
<hr/>	
Gain in July, - - -	\$55,128.88
Total amount due depositors, -	\$1,285,279.46
" of Deposits, - -	9,116,444.97
" of drafts, - -	7,831,165.51

A large portion of these drafts have been for homesteads and other important purchases. At the time this system was incorporated, the public debt furnished, and for a long time continued to furnish, a convenient, profitable and secure investment for all the deposits. At first, owing to the very few who had money to deposit, this afforded sufficient latitude to cover any and all increase which might occur. But the growth and successful operation of this system during the past five years, I think will justify us in the conclusion that a much wider latitude should be given, affording equal security and much larger profits to depositors. I hope during the next session of Congress, this matter will be properly presented. I have no doubt the necessary legislation will then be secured to place this banking company on the same footing with other banking institutions chartered by the different States. So much could be done at least, as would allow accumulated deposits to be invested in first mortgage bonds and other equally good securities under chartered limitation.

By properly extending the charter and increasing the capacity of the bank in its operations, the depositor may be equally secure, and the entire volume of deposits rendered available, in increasing the working capital of the bank, and



enabling it to pay a higher rate of interest to its depositors.

I think the high character, standing and energy of the men who have been engaged from the commencement in this work, whose united efforts and perseverance have brought it to its present importance, is a good guarantee that the practical enlargement of its powers would meet with a like satisfactory result. While the Government was issuing bonds, and before they became a commodity of merchandize for speculation, the amounts accumulating from deposits could be invested in them without risk of depreciation. Since that time, they have assumed a market value, which, of course, is constantly changing, governed entirely by the great commercial law of demand and supply, and thus the operation and character of the investment is measurably changed.—  
*Congregationalist.*

### MARYLAND.

The following is from a colored Teacher:

PRINCE FREDERICK, ———, 1869.

#### GRATITUDE.

I was glad to get the box, for we needed books very much in our Sabbath School, and could not well do without them. Please accept my hearty thanks together with the humble petitions of the Freedmen, who never forget at their meetings to ask a blessing for the Missionary Association and for all who are working for the good of mankind. We pray that you may be encouraged to labor on in the good and noble work, and that the seed you have sown may spring up and bear fruit in golden plenty.

#### EXHIBITION.

I must tell you about our exhibition and festival which took place on the 17th and 18th inst. The house was beautifully decorated; the walls were festooned with cedar, the windows decked with holly, and between each window a picture was hung. In the

center of the room hung the flag and over it was the word "Progress" made in cedar, with "Persevere" and "Advantage" on each side. A stage also was erected.

The exercises consisted of prayer by the pastor, followed by chants, recitations, dialogues, spelling and definitions by the first class, choruses, etc.; fifty-nine in all, which occupied two hours and a half. Seventy-five pupils were present who did remarkably well. The house was crowded and all seemed pleased.

#### FESTIVAL.

At the close of the exhibition, a table was laid extending the length of the room, laden with "good things" of all kinds—chicken, oysters, cake, fruits, lemonades, raspberry syrup, etc.

Everything passed off pleasantly, and our efforts were crowned with success; the proceeds amounted to \$70.06, which will be used for school and church purposes.

Yours respectfully,

M. L. Hox.

### GEORGIA.

#### PRACTICAL WORKING.

We have frequently referred to the importance of our higher educational institutions in the South. We give below a notice copied from an Atlanta paper showing their practical working.

ATLANTA UNIVERSITY, ATLANTA, GA.

#### NORMAL AND ACADEMIC DEPARTMENTS.

The first term of the Normal and Academic Departments of this Institution will begin Wednesday, Oct 13th, 1869.

The Academic department will have a three years' course. The Junior and Middle Classes will be organized this term, and will pursue the usual Academic studies, including Latin, Greek, Algebra, Geometry, History, Natural Philosophy, &c. Those wishing to fit for College, and to pursue a thorough course of study, can enter this department.

For admission to the regular Normal Department, pupils of a lower grade of scholarship will be admitted.

In this course thorough instruction will be given in the common branches, those which the pupils themselves will be required to teach; also in the Natural Sciences, Mental and Moral Philosophy, Physiology, etc.

Special attention will be given to the Theory and Practice of Teaching. Pupils will have a teaching exercise in the Model School, under a competent instructor.

Besides these regular departments, there will be a Miscellaneous School for the benefit of those who are not fitted for the regular courses. Those desiring to fit for business will be taught Book-keeping and kindred studies. Special attention will be given to Music.

Some of the pupils may cover a part of their expenses by labor. There will also be a small fund from which money will be loaned to deserving pupils. Aid is expected from the Peabody Fund for a number of those who are fitting for teachers. Every possible assistance will be given them who try to help themselves. Places to teach will be found for those who desire them. Some who were in the Normal Class here last term, received twenty dollars per month and board during the summer.

The regular College Department, and also the Professional Departments will be organized as soon as there is a demand for them. From the outset special attention will be given to a thorough and critical study of the Bible.

#### HISTORY AND DESIGN.

For five years various Northern Aid Societies have been engaged in an educational work in Georgia. The American Missionary Association has done by far the largest part of this work, and has expended from its own treasury on school work alone, in this state, one hundred and forty-eight thousand dollars.

It has been the design from the outset, not simply to do a disconnected, local school work, but to aid in organizing a school system. A prominent feature in this plan has been the founding of a central institution in the state for higher education, beginning with normal and

academic departments, growing, as there should be a demand, into a college, and finally into a university.

A charter has been obtained, and a local Board of Trustees organized. The trustees have secured sufficient money to purchase about sixty acres of land, and to erect the first one of the proposed buildings. This land is beautifully situated in the western part of the city, and contains one of the highest elevations within the city limits. On this hill will stand the college buildings; the first, the cornerstone of which was laid June 1st, has been erected during the summer; it is a substantial, four-storied brick building, 85 by 40 feet, and contains dormitories, bath-rooms, dining-room and kitchen, parlors, and school-rooms.

There are accommodations for about fifty boarders. It is designed to make the school a home for those who attend. Not only their intellectual but their moral and religious culture will be carefully provided for.

The institution, while intended to be thoroughly christian, will be in no respect sectarian. It offers its advantages to all of either sex, without regard to sect, race, color or nationality; all are invited to attend on the same terms; and all will be made welcome.

E. A. WARE, Principal,  
and President Board of Trustees.

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MACON, GA.

#### GRATIFYING PROGRESS.

One of our correspondents gives the following pleasant account of schools at Macon. It is most gratifying to hear that the work of education is going on to this extent among those who, only a little while ago, were denied all such instruction:

The city of Macon, Ga., has a population of 12,000 people, about 6,000 of whom are colored. For these colored people a school-house has been built by the American Missionary Association, and in it have been wont to congregate from day to day, during the past school year, from five to six hundred pupils, to receive instruction in the various branches of English learning. Near the school-house, which bears upon its front the title,



"Lewis High School," is a neat Gothic chapel, built also by the same association, and for the same people, to be used by them as a place of public worship. Here every Sunday morning, three hundred men, women and children meet for the exercises of a Sunday school, and every Sunday afternoon and evening an incense of praise and prayer arises from these walls from the hearts of colored worshippers.

The colored schools of Macon have excelled in scholarship many a school of whiter pupils at the North within the four years of their existence. Advanced classes have, since October, 1865, passed from the elements of the language through the common branches, up to the higher, and Latin. We find there good readers and spellers; map-drawing handsomely performed in the new triangular method; compositions grammatically and beautifully written; mental arithmetic problems of a complicated character correctly demonstrated, as well as pupils conversant with all the principles of written arithmetic—the facts of geography and history—the problems of algebra and geometry, and the rules of language. At the last examination, in addition to these things, one class was found nearly through with Harkness' Latin Reader. Attention has been paid to all those little things which go to make up polite behavior, as well as to the principles of truth, honor and religion.—*Congregationalist*.

#### HELP INVOKED AND DESERVED.

Who does not prefer helping those disposed to help themselves and such as fully appreciate the benefit received?

Augusta, Georgia, has a population of twelve or fourteen thousand and has numbered among its colored pupils many of fine promise, yet the discouragements of our work there have been such, that we had almost decided to abandon that field entirely.

Hearing this the colored people called an educational meeting and passed resolutions too importunate to be disregarded.

To accomodate our limited space we extract from the preamble.

"... Feeling as we do, a profound interest in the work of educating the youth of our city and the elevation of our race to that position which we must occupy among the nations of the earth and which can only be achieved by the dis-

seminations of the blessings of education, and,

Whereas. In the future of this the great American Republic, we must be judged by merit and our intrinsic worth and not by race or color, and,

Whereas, The American Missionary Association from their intimate knowledge of the field at Augusta, is in our opinion better prepared to carry on the work of education here at present, than any other Association, therefore, Resolved etc."

Then follow resolutions of thanks for past aid, petition for further assistance, and a pledge to aid the Association in the maintenance of schools there to the extent of their ability; a protest against a school tax levied on all classes and appropriated for the benefit of whites only, and of endeavors to secure a share of the funds so procured.

#### TENNESSEE.

##### FISK UNIVERSITY.

NASHVILLE, Oct. 4, 1869.

Dear Brother—This has been to us a day which we trust will, in the future, tell upon the interests of the people for whom we are laboring. The Tenn. Conference of the African branch of the Methodist Episcopal Church South has been sitting in this city, during the past week. More than a hundred ministers have been in attendance from Mississippi, Tennessee and Kentucky. Last week we invited them to visit us, and to-day they came in a body, while the students were in the chapel at the opening exercises.

An address of welcome was made by Rev. H. S. Bennett, pastor of the University church, in which he unfolded the plans and aims of the institution, and the facilities at command to carry them out.

Rev. Mr. Lane, Presiding Elder, was introduced, and said, among other things, "This is a delightful scene. We are favored this day to such a degree that we cannot express our emotions. I wish that I could find words to express

my feelings. I can only say that this is the finger of God. Should we not thank God that this glorious enterprise is put on foot for the good of our people. As this is for our people we should exert our influence for it. The glory of the Son of God is shining for us. As I understand it, this school is to give us a knowledge of our duty to our country, to our people, and to our God. What shall I tell my people when I go home. I will say, do all you can for this school; send your children there; pray for it. I am glad to see what I have seen, to hear what my ears have heard. I am delighted. Young men and women, come out into the country, and teach our people among the hills and valleys; come and God will help you. Our ministers and our women will then be educated. We shall rise to be a people." Frequent "amens" attested that the speaker was giving expression to the general feeling.

Rev. David Radcliff, of Kentucky, spoke: "I am uneducated, but I believe God has commanded me to speak a word for Him whenever I can; so I dare address you now. I have heard of your school, but I feel as did the queen of Sheba when she saw the glory of Solomon, that the half has not been told. I have prayed God that the time might come when the streets should be filled with boys and girls going to school. That time is now present, and I feel like saying with Simeon of old, Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation. I am astonished to see the progress which I behold. I bid you God speed. We want school-teachers. I have prayed for that anxiously looked for period when the African people will stand equals with other people. I have faith enough to believe that that time will come. We are glad to find that this school is placed on the broad platform that God has established—Peter said, "I perceive that God is no respecter of

persons." We are told that this school is planted upon that basis. I am glad to find that there is a people on the face of the earth who hold to that doctrine. Go on in the course of love upon which you have entered, and God will bless you."

Others spoke, but these extracts will show the tide of thought and feeling.

At the instance of one of themselves, a vote was taken to ascertain how many would assist the school in their neighborhoods, and every hand went up.

The delegation then went through the buildings, the dormitories, kitchen and recitation-rooms, on a tour of inspection. Professor Ogden exhibited the apparatus to them just before they took leave.

They could not find words to express their satisfaction. Many of them declare their intention to stop preaching, and attend school for a couple of years. Almost all spoke of young people whom they would encourage to come. We anticipate a harvest from to-day's sowing.

I have given you but a faint idea of what has transpired. Let us pray that the Lord's blessing may attend this visit.

Yours truly,

H. S. B.

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A BOTANY CLASS.

My Botany class has made up a beautiful herbarium, and of such plants as are only found in the south. They appear to take intense delight in tracing them to their respective families. Never was any one more surprised, than were my visitors when I called out that class on examination day. "Colored girls studying botany!" exclaimed one, who in no way favored the education of the colored people. "Colored girls studying botany. What do they know about it?" When I called the class out and questioned them, my rebel friend was answered.

J. H. SIMONSON.

Georgetown, S. C., Sept. 24, 1869.



## TEMPERANCE.—THE PAPISTS.

Rev. Fisk P. Brewer, writing from Chapel Hill, N. C., Sept. 13, communicates two items of information that will interest our readers—the one relating to temperance among the Freedmen, the other to the doings of the Papists. We are surprised to read of “seats appropriated in the gallery to the colored people,” and equally to learn that they “are well filled every Sabbath morning.” It neither comports with the pretensions of Rome to make such discriminations in seating her worshippers, nor with the independence of the colored people in accepting them. Bro. Brewer says :

I copy two paragraphs from our leading Republican Raleigh paper, which you may like to use in the “Missionary.”

The Board of Commissioners at Raleigh numbers nine members, six white and three colored. The colored men opposed the desecration of the Sabbath in the interests of lager-bier, and received the published thanks of the Temperance Society, which is composed chiefly if not exclusively of whites.

Extract from a local in the *Daily Standard*, Raleigh, N. C., Mon. Sept. 7.

MR. EDITOR.—Will you please publish in your valuable paper the following resolutions, which were passed unanimously by “Oak City Council,” Friends of Temperance, at its last regular meeting, held Monday evening, Sept. 6.

“Resolved, That the thanks of Oak City Council and so much of the community as it represents, are eminently due, and are hereby heartily tendered to NORFLEET DUNSTON, STUART ELLISON and ALBERT FARRAR, Commissioners of the city of Raleigh, for their manly opposition to the recent iniquitous action of the Board of Commissioners, whereby retailers of malt liquors are allowed to sell liquor on Sunday.

Resolved, That, in our opinion, the said commissioners reflect the views and wishes of all sober and decent white people in this city, and that public sentiment and public virtue have been grossly outraged by the unwarranted, injurious and immoral action of the majority of said Board.

From the *Standard*, Sept. 6.

## “SUNDAY—THE DAY’S DOINGS.”

Owing to indisposition, Father McNamara, Catholic, was enabled only to celebrate mass. His usual dis-

course was omitted. It will be deeply interesting to the catholic population to learn that the church, under the care of this good man, has received a new impulse. The congregation has greatly increased—order prevails during services—music has been introduced, and the ceremonies are truly impressive. We noted among a number of other distinguished visitors, on Sunday, His Excellency, Gov. Holden.

It is worthy of remark that the seats appropriated in the gallery to the colored people are well filled every Sabbath morning.

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“I WILL GIVE NOTHING.”

“There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.”—Prov. 11: 24.

A minister, soliciting aid towards his chapel, waited upon an individual distinguished for wealth and benevolence. Approving the case, he presented to his minister a handsome donation, and turning to his three sons, who had witnessed the transaction, he advised them to imitate the example. “My dear boys,” said he, “you have heard the case; now what will you give?” One said, I will give all my pocket will furnish;” another observed, “I will give half that I have in my purse;” the third sternly remarked, “I will give nothing.”

Some years after, the minister had occasion to visit the same place, and recollecting the family he had called upon, he inquired into the actual position of the parties. He was informed that the generous father was dead; the youth who had so cheerfully given all his store was living in affluence; the son who had divided his pocket money was in comfortable circumstances; but the third, who had indignantly refused to assist, and haughtily declared he would give “nothing,” was so reduced as to be supported by the two brothers.

The incident furnishes a most suggestive comment upon the text which stands at the head of it: and there are plenty of parallel texts and facts.

# American Missionary.

NEW YORK, NOVEMBER, 1869.

## SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

## COMMON SCHOOLS AT THE SOUTH.

People at the North are interested in knowing the prospects of the common schools in the South, but the means of information on the subject are limited. The able article in this number of our paper, by Rev. E. P. Smith, General Field Agent of this Association, is full in its details, and is valuable for present information and for future reference.

## MISSIONARY ORDINATION.

Mr. George A. Hood, of the last class at Andover Seminary, was ordained at the Central Congregational Church in Philadelphia, September 30th, as missionary to the Freedmen, under the American Missionary Association. Sermon by Secretary Strieby; charge by Rev. G. Hood, father of the candidate; right hand of fellowship by Rev. Edward Hawes. Mr. Hood goes to Savannah, Ga.

## CORNELL UNIVERSITY.

The friends of equal rights will rejoice to hear that several students have been lately admitted to this University whose complexion is somewhat darker than that of the Caucasian race.

Two students from Hayti, W. I., have passed; another, a native American (colored), E. H. Watkins by name, comes from Bath, Steuben county, N. Y.

## ROMANIST SCHOOLS AMONG THE FREEDMEN.

It is the policy of the Papists in this country to establish schools of such superior character as to attract the

children of wealthy and influential families. *That plan is being carried out among the Freedmen*, and unless the colored people are more shrewd than some Protestant families at the North, *their* most promising children will thus be brought under Catholic influence.

Must not the Christians of the North who see this danger strive to avert it by by maintaining schools of the highest character in the South.

## HELP THAT FAILS AT THE PINCH.

It would be of little use to help Sisyphus to roll his stone nearly to the top of the mountain and then abandon him. It is to be feared that this is the measure of assistance the Freedman will receive unless much more is done for him. He must have *common schools*. Without them he cannot understand his vast responsibilities, meet his wily and crafty foes, nor discharge his duties to himself or to the nation.

The subjoined significant fact speaks volumes in regard to the dangers which constantly threaten him. No state had done more for common schools among the Freedmen than Tennessee, and yet the recent election *is likely to overturn all that has been done there*.

"General Eaton to-day retires from the position of State Superintendent of Public Instruction. During his administration of two years he has set free schools in operation all over the state, and enrolled 190,000 pupils. In face of this gratifying result, Senator Slaughter to-day introduced a bill to abolish the school system, and keep in the treasury all money due for teachers' wages. This looks very much like robbery."

## THE CHINESE IN AMERICA.

SHALL THEY BE TOLERATED? WHO WILL GIVE THEM THE GOSPEL?

The Pilgrims came to New England to find "freedom to worship God." They braved the dangers of the ocean, and of the wilderness, for this. It was



the noblest effort the world had then seen for religious liberty. But they persecuted the Quaker and the Baptist for intruding upon them. Roger Williams had the honor of going farther, braving all dangers to found a colony where he, and everybody else as well, might have religious liberty. This was the climax, and is the glory of our constitution and nation. But Providence had designs apparently beyond all this. America was not to be merely a home for Puritan worship, nor for universal religious toleration; it was to be a land in which He would congregate the representatives of all nations and of all beliefs and unbeliefs, and give to His true church the duty and the privilege of here winning a grand and decisive triumph for the Cross. Here He has brought, and most fully developed the best forms of *Protestantism*; here too are the *Papists*, coming at the first settlement of the continent, and coming still; the *Jews* are crowding the marts of commerce, the *heathen* Indian is here, the *heathen* African was permitted to be brought as a slave, and last of all, the doors are unbarred that have hitherto confined the vast heathen nations of Asia, and the Chinese are coming in hundreds and thousands, the forerunners of perhaps millions, and who can tell if they be not the advance guard of millions more of Japanese, Hindoos, and possibly Mahomedans!

Some are appalled at the prospect, wondering whereunto these things shall grow. Some are moved to deny the right of immigration, and more are hesitating about granting toleration to idolaters.

But why shrink from our principles? Why fear their widest application? On the other hand, should we not welcome the opportunity God thus gives us of meeting these millions with the gospel of his Son? There is a grandeur in the call and in the work! The Freedmen,

the Papists and the Chinese demand immediate attention.

Some Protestant denominations are already engaging in the work among the Chinese with promising results.—Others have not yet begun. The religious bodies co-operating with the A. M. A. in the work among the Freedmen (as for example the Congregationalists) have no organization for reaching the Chinese in America. It is unwise to create a new society. *Shall not this Association join the Chinese to the Freedmen in its labors?* They are likely soon to be working side by side in the South, and they are already united in sharing the hatred and prejudice attached so unjustly to color. Shall we attempt the work with both?

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#### CHARITY AND HOME.

We wish again to call the attention of our readers and friends to the generous offer made us by Mr. Freeborn Garretson Smith, successor to Wm. B. Bradbury, by which we can furnish the Bradbury piano at even less than wholesale rates with profit to our own treasury.

Those whose long-cherished wish has been "a new piano for the empty corner" should improve this opportunity of making an economical investment for themselves, and a valuable donation to the Freedmen at the same time, by sending their orders through us. The pianos are highly recommended, and Mr. Smith deserves a liberal patronage.

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#### DEATH OF HENRY FISHER,

*Assistant Treasurer of the Am. Bible Society.*

We are pained to learn of the sudden decease of this excellent brother. He died at Saratoga September 18th, after a very brief illness. He was elected Assistant Treasurer of the Bible Society in July, 1853, and for sixteen years gave himself wholly and with great efficiency to the promotion of its interests. Rev.

Dr. Taylor, a Secretary of the Society, says of him :

Mr. Fisher was not demonstrative in the usual sense of the term. He hated shams and pretensions. He loved good sense, and good, honest Christian work, and had little patience with those who did not occupy their talents fully. But there was an undercurrent of tender religious feeling underlying his matter-of-fact business style of doing things, which those who knew him best often saw running silently and clearly, a source of blessing, between the more rugged banks of his daily life.

In this judgment of him we think those who knew Mr. Fisher well will cordially agree.

THE AMERICAN BOARD.

The sixtieth anniversary of the American Board of Commissioners for Foreign Missions has just been held at Pittsburgh, Penn., commencing October 5th.

Secretary Treat presented a very gratifying report of the financial condition of the society. Notwithstanding the fears expressed in some recent numbers of the *Missionary Herald*, the debt of the Board was reported to be but \$5,925.41; the whole expenditures having been \$531,661.82, and the receipts, including the balance in the treasury at the commencement of the year, \$525,735.91.

"The offerings of the living," said Mr. Treat, "are \$36,802.82 below the donations of 1867-8, but the receipts from legacies were unusually large, amounting in the aggregate to \$101,562.26, thus taking the Board through "the vicissitudes of another twelve months."

Of the expenditures \$26,086 were for Africa, \$55,307 for China, \$95,618 for Turkey, and \$259,580 in its other Foreign Missions.

The number of missions reported is	
18. Of ordained missionaries.....	145
Other assistants, male and female..	207
Native pastors, preachers, teachers,	
etc.....	981
Total.....	1,333

In the educational department it reports:

Training and Theological schools.	16
Other Boarding schools.....	19
Free schools (omitting Hawaiian).	478
Pupils in Free schools ".....	13,479
Pupils in Free Training and Theological schools.....	480
Pupils in Free Boarding schools..	688

A mission in Japan was resolved upon, the New York *Tribune* says "with great enthusiasm," and the Board adjourned to meet next year in Brooklyn, N. Y.

CHINESE.

CHINESE SABBATH SCHOOLS.

The Rev. Dr. Ellinwood, of Rochester, writes to the *Evangelist* the result of his special inquiries concerning the Chinese in California. He finds them to be universally quiet and inoffensive, and all betake themselves to useful employment. He thinks they will soon begin to assimilate themselves to American characteristics. The Sunday-schools open a new chapter in their history. He quotes from Dr. Eels the remark that "The Chinamen have just begun to find out that the Christian Churches are their friends." "The usual plan is to employ a teacher for every two or three pupils. Even young lads and misses are in demand to teach the alphabet and easy words, which for them as well as for their pupils, is an admirable drill. The interest and docility of the pupils, (mostly young men,) the enthusiasm of the teachers; the fact that the leading Chinese merchants have been present at some of the sessions, to express on behalf of their countrymen, their high satisfaction and gratitude—all these things are auspicious."

HON. HENRY WILSON, in a thoughtful article in the *Advance*, on the American Chinese, thus expresses apprehensions which many have felt: Grant them to be industrious, frugal, tractable, docile and serviceable, which is most readily ac-



knowledge, do such men possess the needful attributes of character to "constitute a state?" Largely diffused, must they not form a dangerous element, difficult of management in the delicate work of self-government? With their temples, idols and sacrifices scattered over the land, when these millions are here, will it be easy to maintain, even as slightly as we do now, the name and characteristics of a Christian nation? Are republican institutions of such easy maintenance that the nation can be entirely indifferent as to the kind of material of which it is composed? Are all apprehensions on this point gratuitous and unfounded? He adds, "If they are to be made good members of society, and molded into suitable materials of the state, no influences or arguments will be more potent or prevailing than such as Christian principle and feeling will prompt. Let them see and feel, in the contact of daily life that Christ is better than Confucius, the gospel more benign than Buddhism, Christian worship more helpful than Pagan.

precedentedly short time, and they do remarkably good work."

Of their women he gives a sad account but he thinks they are brought for the worst of purposes and that Chinese women in general should no more be judged of by them, than American women by the mere camp followers of an army.

Of their temple worship he says:

"I was unable to command time to visit more than one of their temples. I was impressed almost precisely as I am in a Catholic church. The worship and what was attendant, appeared like the heartless mummery, form and emptiness of most Catholic worship. Their Joss and all the paraphernalia incident to their worship, is very like what I saw in the Jesuit and other churches in Montreal and New Orleans."

He saw no drinking or drunkenness among them nor in a single case a man at the bar of a saloon. They parried his efforts to convince them that opium smoking was bad, as follows:

"I have seen them in the bank counting money with wonderful rapidity. I have been waited on by them in the stores, at the restaurant table, and in the family, and have asked all kinds of questions of parties who have employed them for years." He quotes the "gentlemanly and Christian Scotch foreman" of immense woolen mills as saying "We like them very much. All in all it is the best help we ever had. They are quiet, patient, and persevering, and do as they are told, and they like to be told."

A manufacturer of women's shoes said "I'm an old manufacturer of women's shoes and the feeling has been that they must be brought from the East, that it was impossible to compete here, but in six months' experience, I have forever settled the question that the raw Chinese can and will succeed in the manufacture of shoes, and in an un-

"Melican man, think Chinaman bad, smoke opium, Melican smoke heap tobacco, heap, heap."—emphasizing the 'heap'. I replied, 'Opium kill, kill, stupid, etc.' 'No, no, not so, little good,' and then he took great pleasure in showing me how the opium was smoked. How I wish that any Christian using tobacco could have listened to the Chinaman, and witnessed his earnestness as he said, 'Melican man all go to heaven, der Joss died for them, da smoke, da drink, da get drunk, and da all good, how dat? how dat?' What could I say but commend the poor fellow to Him who forgives sins?

#### SUNDAY SCHOOLS etc.

The efforts in the Sunday-school line are small, although all the larger cities are doing something. No teacher will persevere, and truly succeed among them that has not a real missionary spirit. They are sent here for us to

lead them to Christ. California Christians are as much foreign missionaries, or may be, as any who go abroad for that purpose.

The opposition to their improvement, which vents itself in burning churches, etc., comes from a Ku Klux Klan, and is to all appearance the same thing over again that opposed the abolition of slavery. The sentiment of all the thinking, the wise and the good, is: Let them come; we need them, we cannot get along without them. It is God's plan, and we are making and will make plans to direct them to the Lamb of God, who takes away the sins of the world."

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### THE SOUTH.

#### ITS LIGHTS AND SHADES.

THOMASVILLE, September 15, 1869.

Editor of the "Missionary,"

There are two schools here that I wish the *giving* people at home could visit; the one is the A. M. A. school and the other that of the native teacher. The difference is very marked. The Northern missionary *labors* for the people, for the children especially. She has their interest at heart, she identifies herself with her scholars, and with the parents that she meets from time to time. She watches the changes going on around her, the development of what is good in this peculiar people, with the interest and solicitude of a mother. She is conscious of her responsibility. She feels that a mass of plastic material is under her hands, and that it rests with her largely what sort of vessels are made, and daily she goes to the Lord asking that wisdom and skill and strength may be given her. In the school, on the street, in her home, on the Sabbath, she is still a teacher, and a missionary, and more, a loyal woman, a lover of country and freedom. She feels too, in the midst of much that is hostile, much that is unreasonable, that she is a representative of the North, and by

word, and deed, and carriage, she is careful not to bring discredit upon her own beloved section. She breaks the bread of Life to hungry ones; she comforts the old and sick, admonishes and draws back the erring and vicious. She is not an angel of course, and makes some mistakes and gets sick with chills and fever, or becomes exhausted. And in health she plays croquet and may-be reads the Atlantic, and possibly writes for it—but notwithstanding she does a great work—and by and by she will receive her reward.

Stand for a moment, unnoticed, at the threshold of her schoolroom and observe. It is very hot out of doors. Foot passengers carry an umbrella, and hold their breath at that. Here it is cool—and how quiet, and how clean! Flowers are on the table and in the windows, wreaths are on the walls, around the pictures, and holly and ever-green over the maps, and cards, and doors.

The teacher does not see us; out of the top of at least one eye, seventy-five children do. Did ever a stranger go into a schoolroom without being seen by every boy and girl, the second he passed the door? There is not perfect discipline—there is something akin to it. There are pupils from four years to thirty years of age, long and short, thick and thin, fair and dark, handsome and homely. In the class now on the floor, there are women of twenty and thirty years, and boys seventeen and nineteen, and little ones half as tall, seven and eight only. Some of the children are fully clad, some have but one or two thin garments; some are barefoot, some have whole and mated shoes, while one little fellow has large and odd ones, from a hole in one of which his big toe juts out like the head of a tortoise from his shell. All are happy, all have twinkling eyes, all are anxious to learn, most of them are making progress, every one is full of mischief, and will



lose no chance to "chunk" or stick pins, or whisper, or make others laugh. One boy is in the corner; his brow is lowered, his lips are thickened to twice their natural size, he spits on his hand and rubs it. He has been detected in wrongdoing, the teacher believes in the wisdom of Solomon's proverbs, and has given the offender something to keep him from spoiling.

Here is a body of young people thrown daily in contact, for a period of eight or nine months, with one who is unselfishly trying to advance them in every possible way. And the good she does, the good that is apparent, falls not alone upon the immediate scholars, but is felt in every home, and spreads to even the white families of the neighborhood. But the good that is not apparent is even greater. The teacher's gentleness, her patience, her spirit of self-sacrifice, her perseverance, her bravery, her purity, are all communicated in greater or less degree, to her pupils and all she reaches with direct or indirect influence. The day is not distant when the better class of Southern people will express their gratitude to God for sending among them such women. Few realize how largely to this class of Northern "emissaries" the present peace, and augmented prosperity of Georgia and the other States is due.

You who *give* at home, there is *one* such laborer in the South, where there should be *ten* or more. Your money, your voice, your influence in the churches and in the community are needed to swell the receipts of the Association, and to increase the number of its workers in the field. Double and triple your gifts and be two or three times as good and happy as you now are.

We have looked into one school; you shall shortly visit the other.

W. L. CLARK.

#### THE PAYING SYSTEM.

MORE TESTIMONY.

One of our missionaries writes: "The most studious pupils are the older ones,

those who have felt the stings of slavery. Now that they have found the key of knowledge, so long hid from them, they are eagerly trying to unlock the coveted stores. Generally, also, those study best who pay tuition. The dead-head system is pernicious. Schools for children may perhaps be free, but for men and women who earn wages a paid system, strictly adhered to, helps to educate. It may be that next winter, when employment will be difficult to get, and many will be extremely destitute, some exceptions will have to be made. But my experience goes to show that a moderate charge, promptly paid, increases manly self-respect, and decreases "bummerage," which is everywhere demoralizing.

#### A GREAT SIGHT.

BY REV. D. W. ANDERSON.

Two elderly ladies, chatting with each other in a low voice, one morning in June, 1869, entered the office of a certain justice of the peace, in Washington, D. C. One showed great emotion of feeling, as though there was a smouldering fire within her soul, kindling little by little. Her hair was white and carefully adjusted; her dress neat, but coarse. She claimed a relationship with the keeper of the office through the Maker of all things. He was honored by the name of brother.

A chair was offered the lady, but refused by her. "My soul is too full to sit down," she said. "May I, dear sir, may I do as I please in your office?"

"You may if—"

Here she shouted, "Glory to God in the highest! glory! glory! glory!"

The officer, wishing to know the cause of such great joy, addressing her companion, inquired, is your friend crazy?"

"No," she replied. "She will tell you when she can. At present her joy overcomes her. Wait awhile."

After shouting praises to God for his goodness, for some time longer, she at length said:

"Dear brother, twenty-one years ago, twenty of my children and near relations, were, in my presence, handcuffed *in this room*, and chained together for market, and then sent down to Georgia. These walls are my witnesses, this door is my witness, that this awful scene was

beheld by these same eyes of mine which now behold you—one of my own color—administering justice—God's kind of justice—to all alike."

Here she broke out again, ejaculating, "Glory! glory!" Then turning to the other lady, she continued:

"Now I am done. I can die now in peace, for my eyes have seen the answer to my prayer. My children, sir,"—turning to the officer—"are 'most all dead—*worked to death*; but God has permitted me to see this great sight."—*Sunbeam*.

## FOREIGN.

### BANKOK, SIAM.

#### UNION SABBATH SERVICES.

The annual meeting of the Protestant community of Bankok assembled in H. B. M's Consulate at 11½ A. M. June 30th. T. B. Knox Esq., H. B. M's consul general in the chair.

The accounts having been passed, Dr D. B. Bradley, stated that the time having expired during which it had been proposed, at the last annual meeting, to try the form used in the Church of England service in the chapel here, it was desirable that a change should be effected in the services on the Lord's day, and moved a return to the old mode of worship. Dr. House seconded the motion.

The motion was carried unanimously.

Mr. Knox proposed that a committee be appointed to arrange the services for the current year, and named Dr. Bradley, Dr. House and Mr. Partridge, which was seconded by Mr. Blyth, and carried.

Vote of thanks to Mr. Smith for having conducted the Church of England service during the past year was passed and the meeting adjourned.—*Bankok Summary*.

### BOODHIST CEREMONIES.

#### THE NANES.

The inmates of the Boodhist temples are divided into three classes, viz.—the Priests, Nanes, and Pupils. The two former wear only yellow raiment; the latter, the common clothing of the people. The clothing of the Priests is more full than that of the Nanes, as their rank and supposed sanctity is

much above them. It consists of seven garments to a complete suit.

The rules or commandments designed for the Priests are 227, while those for the Nanes are only ten. These ten are common to both classes. They are the following, viz:—1st. Take no animal life. 2d. Steal nothing. 3d. Have no venereal intercourse. 4th. Lie not at all. 5th. Drink no intoxicating liquor. 6th. Eat no food from midday until the next morning after day-break. 7th. Adorn not the body, not even with flowers, nor make it pleasant by any perfumery whatever. 8th. Be not a spectator of any theatrical or musical performances. 9th. Sleep not on any bed higher than one cubit (19½ inches.) 10th. Touch not silver or gold, or anything which passes for money.

Persons may be admitted Nanes at any time of life above the age of seven years. But they are not allowed to enter the Priesthood until fully twenty years old. No man can enter the priesthood without first having been admitted a Nane.

#### INSTITUTION OF PRIESTS.

When any person, young or old, wishes to become a priest, he must prepare himself for the ceremony by committing to memory a few Pali sentences. It is not essential that he should be able to interpret them into Siamese. The beginning of these sentences "ookasa-want'a," translated into English is, "I beg for permission to worship."

Twenty-five priests of dignified age, assist in initiating the man into priestly orders. One of the number presides who is denominated 'ooprachaya.' Two of them are appointed to assist in the rehearsals.

The candidate, who is called "Chòw Nàk," (the precious one,) goes thro' various forms of prostration and rehearses lessons of Pali. The last of which is, in substance: "From careful thought and investigation, I perceive that the hairs of my head and body, being representatives of all parts of my mortal frame, are things that must sicken and turn to corruption; that they are not true and



abiding; that they will inevitably bring misery to my soul; that they are not mine, as they are not under my control; and that not a single part of my body is mine own."

He then dresses himself up in the five garments peculiar to the Nanes and returns to the 'ooprachaya,' when he solemnly promises to keep the ten rules of the Nanes, of which order he is now fully a member.

Immediately succeeding this, the two priests who had been appointed for leading in rehearsals and prayers, stand up and call upon the new made Nane to arise, and repeat after them "All ye Priests, hear me, and bear witness that I who am now a Nane, do hereby beg to be inducted into the more holy order of the Priesthood." This lesson is rehearsed by the Priests, and, repeated by the Nane three times, whereupon the 'chow nak' becomes a fully constituted priest.

—*Bankok Summary.*

#### MADAGASCAR.

A GENERAL RUSH TO CHRISTIANITY. —The Rev. H. Maundrell, of the English Church Missionary Society, writes from Andevorante, under date of April 2, as follows:

"Since the Queen's Prime Minister's baptism, full permission, almost commands, have been issued to her subjugated races to pray: and that the Sabbath is to be kept holy, to enforce which, the national flag is hoisted on that day, in every town and village where there is Divine Service. We have ours flying on each side of our compound, for Andevorante possesses two flagstuffs. Our congregations and schools have consequently increased in numbers, while whole towns and villages are crying aloud for teachers. There is a general rush to Christianity without a sufficient number of European Missionaries or native agents to guide or control it."

#### THE ARCOOT MISSION, INDIA.

##### ACCESSIONS. ABANDONMENT OF ROMANISM.

In a letter from Rev. Dr. Scudder, published in the *Christian Intelligencer* of September 30th, he reports a few interesting accessions to his congregation. He says:

"There have been a few accessions to our congregation. A family recently joined us from Romanism. Two high-caste lads also made their appearance last week, and declared their determination to join us. Their history is an interesting one. The father and uncle of these lads a few years

ago, renounced heathenism, and were received to the Christian church. They, however, got into difficulties, and were exposed to a good deal of reproach and persecution on the part of their relatives. They, therefore, determined to leave their native town and come to Vellore. On reaching this place they were met by the Tahsildar, who is a Romanist, and were induced by his attention and persuasion to place themselves under his care, and to go with him to the Romish church. They have never felt satisfied with their own conduct in this matter, and their consciences have been ill at ease. These lads from the first manifested a strong dislike to the idolatry and heathenish ceremonies of Romanism. At last they summoned courage to break away from their bondage, and to appeal to me to receive and protect them. Their father, knowing their intention, became enraged, and told them that if they took this step without his consent they must never return to his house. They, however, left all and came. May God make them both truly his children. The day after the lads joined us their uncle came to me, confessed that he had done wrong in attending upon the Romish church, told me that his conscience had been constantly smiting him, and begged me to receive him. On Saturday last the father of the lads, with two more children, came to see me. He, too, acknowledged his fault, justified his children in the determination they had made to forsake all for Christ's sake, and asked me to receive him and his family back to the true church. I hope they may have grace given them to remain firm in the faith, and to become meek and zealous followers of Christ.

#### WATCHWORDS OF LIFE.

Hope,  
While there's a hand to strike!  
Dare,  
While there's a young heart brave!  
Toil,  
While there's a task unwrought!  
Trust,  
While there's a God to save!  
Learn,  
That there's a work for each!  
Feel,  
That there is strength in God!  
Know,  
That there's a crown reserved!  
Wait,  
Though 'neath the cloud and rod!  
Love,  
When there's a foe that wrongs!  
Help,  
When there's a brother's need?  
Watch,

When there's a tempter near!  
 Pray,  
 Both in thy word and deed!

## Youth's Department.

—:O:—

*From the American Messenger.*

LITTLE ALICE.

Little Alice was one of my Sabbath school scholars, a fair-haired, blue-eyed little girl, whose beautiful face and sweet winning ways made her a favorite with all. Methinks I can see now the soft tender look of her mild eyes, fixed so earnestly upon me as I endeavored to impress upon her opening mind the gospel plan of salvation. One day I said to her: "Alice, what will you do when you die and are called upon to stand before the judgment-seat of God, to answer for all the sins done here upon earth?" Her face glowed with emotion as she answered, "Christ died for sinners, *I will hide behind him.* God will not look at *me.* He will look at *Christ.*" Beautiful thought, to hide behind Christ, to lose ourselves in him; and casting aside our own impure works, to rest solely and entirely upon *his finished work for salvation!* M. E. D.

MAKE ME A CHRISTIAN.

I well recollect in the course of my labors, a poor Hindoo youth who followed me about the garden of the school, asking me to make him a Christian. I said, "It is impossible, my dear boy; if it is possible to do so at all, it is possible only through the Lord Jesus Christ to make you a Christian. Pray to him." How well I recollect the sweet voice and face of that boy, when he soon after came to me, and said, "The Lord Jesus Christ has taken His place in my heart." I asked, "How is that?" He replied, "I prayed, and said, 'O, Lord Jesus Christ, if you please, make me a Christian!' And He was so kind that He came down from heaven and has lived in my heart ever since." How simple and how touching! "Lord Jesus Christ, if you please, make

me a Christian!" Can you say that you have made a similar appeal in your spirit as this poor Hindoo boy? And can you say, my young friends, that Jesus Christ has come down from heaven to live in your hearts?—*Rev. Dr. Boaz.*

HE REDEEMED ME.

The tears of a slave girl, just going to be put up for sale, drew the notice of a gentleman, as he passed through the auction mart of a Southern slave state. The other slaves of the same groop, standing in a line for sale like herself, did not seem to care about it, while each knock of the hammer made her shake. The kind man stopped to ask why she alone wept, and was told that the others were used to such things and might be glad of a change from the hard, harsh homes they came from, but that she had been brought up with much care by a good owner, and she was terrified to think who might buy her.

"Her price?" the stranger asked. He thought a little when he heard the great ransom, but paid it down.

Yet no joy came to the poor slave's face when he told her that she was free.

She had been born a slave and knew not what freedom meant. Her tears fell fast on the signed parchment, which her deliverer brought to prove it to her. She only looked at him with fear.

At last he got ready to go his way: and as he told her what she must do when he was gone, it began to dawn on her what freedom was. With the first breath she said: "I will follow him—I will follow him; I will serve him all my days;" and to every reason against it, she only cried, "He redeemed me! He redeemed me! He redeemed me!"

When strangers used to visit that master's house, and noticed, as they did, the loving, constant service of the glad-hearted girl, and asked her why she was so eager with unbidden service, night by night, and day by day, she had but one answer and she loved to give it: "He redeemed me!"

"And so," said the servant of Christ who spent a night on his journey in a



Highland glen, and told his story in a meeting where every heart was thrilled, "let it be with you. Serve Jesus as sinners bought back with blood; and when men take notice of the way you serve Him—the joy that is in your looks—the love that is in your tone—the freedom of your service—have one answer to give, 'He redeemed me!' "—*Exchange*.

#### CHRISTIAN CHILDREN.

Nothing is more beautiful than piety in a child. A few weeks since, an interesting little girl was brought to the Massachusetts Hospital, in Boston, to be subjected to a very severe surgical operation, the only thing that could save her life. As the medical professor, in the presence of his class, placed her on the surgical table, she lay down, and clasping her hands together and lifting up her eyes, exclaimed, "O Jesus, I know thou lovest me, and if I die, I shall go right home to heaven." The good professor was so much affected that he could not proceed immediately, and nearly all were moved to tears.—*Young Reaper*.

*From the American Messenger.*

#### WHAT IS THINE AGE?

"Father," said a Persian monarch to an old man who, according to oriental usage, bowed before the sovereign's throne, "pray be seated; I cannot receive homage from one bent with years, and whose head is white with the frosts of age."

"And now, Father," said the monarch, when the old man had taken the proffered seat, "tell me thine age; how many of the sun's revolutions hast thou counted?"

"Sire," answered the old man, "I am but four years old."

"What," interrupted the king, "fearest thou not to answer me falsely, or dost thou jest on the very brink of the tomb?"

"I speak not falsely, sire," replied the aged man, "neither would I offer a foolish jest on a subject so solemn. Eighty long years have I *wasted* in folly and sinful pleasures and in amassing wealth, none of which can I take with me when I leave this world. Four years only have I spent in doing good to my fellow men; and shall I count those years that have been utterly wasted? Are they not worse than a blank, and is not that portion only worthy to be recorded as part of my life, which has truly answered life's best end?"

F. R. F.

#### Periodicals and Book Notice,

##### THE CHRISTIAN UNION.

The late "*Church Union*" has changed its name, and comes out under the name of "*Christian Union*." The reasons given for the change are, substantially, that the old name was a *misnomer*, implying a union in organizations; and Christian union, the object sought to be attained by the paper, is moral union, allowing "the different families of the great Christian community to retain their special organizations, their symbols of doctrine, and their several methods of worship, and seeking a union of feeling, through the force of a common love."

The *Christian Union* is issued weekly (16 pages), and is to contain the EDITORIALS, CONTRIBUTED ARTICLES and LECTURE-ROOM TALKS of HENRY WARD BEECHER, and contributions from other eminent writers. Published by J. B. Ford & Co., P. O. box 6129, New York city, at \$2.50 per annum.

##### THE SUNDAY MAGAZINE.

Readers of that excellent periodical, "The Sunday Magazine," will welcome the American edition thereof issued by Messrs. J. B. Lippincott & Co., Philadelphia, a fac-simile of that published in England. The American edition begins with the October number—the first of a new volume.

Rev. Thomas Guthrie, D. D., the editor, says it is his aim "to make the magazine interesting to cultivated minds, without being unintelligible to men of ordinary education; to be read by people of all christian denominations; to be of no class, of no sect, of no party, but belonging to all, and profitable to all."

This aim is high, one difficult to attain; yet it seems to us, from our knowledge of the magazine, that Dr. Guthrie has succeeded in doing so to a remarkable degree.

THE AMERICAN YEAR BOOK, AND NATIONAL REGISTER. By David N. Camp. O. D. Case & Co., Hartford.

We believe in statistics. We have no sympathy with the statement of a witty friend who says that "nothing lies like figures, except facts." The figures and facts are all right; it is the bad use that is sometimes made of them.

A cotemporary journal, in examining the tables of this book, presents the following summary, which we republish, not only as a specimen of the information the book contains, but as something useful, and worthy of preservation for future reference.

In examining the tables of artificial or political divisions, we find that the Russian empire stands first in point of territorial extent, it having an area of 7,862,568 square miles, and a population of 77,008,448, which gives 9.9 inhabitants to a square mile. The Chinese empire contains 4,695,334 square miles, with a population of 477,500,000, or 101.6 to a square mile. China (proper), however, with an area of 1,300,000 square miles, contains 450,000,000 inhabitants, or 346.1 to a square mile, being the most densely populated of all the large countries of the world. The British empire—exclusive of the Hudson's Bay Territory, which, though nominally belonging to Great Britain, is under the control of a private company—contains an area of 4,419,559 square miles, and a population of 174,156,882, which gives a density of 39.4 inhabitants to a square mile. This, however, is very unequally divided, for while British North America, with an area of 3,523,083 square miles, contains a population of 3,765,000, or about one to the square mile, Great Britain proper, with an area of 121,113 square miles, contains 29,321,288 inhabitants, or 242.1 to a square mile. The Netherlands exceed this degree of density, having a population of 280.2 to the square mile; and Belgium goes far beyond, having 438.2 to the square mile. Some of the small German states, which are in fact only cities, like Hamburg and Bremen, have a population four or five times as dense.

The United States have an area of 3,578,392 square miles, and a population of 34,560,000, giving a density of 9.7 to a square mile. Of these states the largest is Texas, with an area of 247,356, a population of 604,215, and a density of 2.4 inhabitants to a square mile. The state having the largest number of inhabitants is New York, with an area of 47,000 square miles, a population of 3,880,735, and a density of 82.6. The most densely populated state is Massachusetts, which, with an area of 7,800 square miles, has 1,300,000 inhabitants, or 162.4 to a square mile. The District of Columbia, however, has 290.9 inhabitants to a square mile, having an area of 55 square miles, and a population of 126,990.

There is probably no reason why the United States may not be capable of supporting as large a population, in proportion to its territorial size, as any nation of the world. We may, by a few hasty computations, obtain a rough estimate of our future possibilities. When our entire country shall be as densely populated as Massachusetts is to-day, we shall number a population of nearly 600,000,000, and when it reaches Great Britain in point of density, our population will number more than 860,000,000.

## RECEIPTS

FOR SEPTEMBER, 1869.

### MAINE.

Amherst. Rev. H. S. Loring and Wife \$4.39, Legacy Hattie M. Loring, deceased, 61c.....	5 00
Amherst and Aurora. Cong. Sab. Sch.....	5 00
Bangor. "A Friend" \$40., Mrs. G. W. Merrill \$5.....	45 00
Bath. Central Ch. Sab. Sch. \$75., Union Coll. \$20.15.....	95 15
Brewer. Manly Hardy.....	20 00
Bristol. Wm. Hunter.....	5 00
Buxton Centre. Rev. Joseph Smith.....	10 00
Centre Sidney. Mrs. Geo. Weeks.....	1 00
East Sumner. A Lady.....	2 00
Falmouth. Evening Meeting.....	13 08
Freeport. Sarah J. Nason.....	30 00
Kennebunk. Union Cong. Ch.....	42 22
North Vassalboro and Winslow. Sab. Sch. Orland. "Friends" by Abbie F. Valentine for a Teacher.....	15 50
Portland. L. B. G.....	65 00
Saccarappa. Cong. Ch.....	25
Shirley Village. Cong. Ch.....	13 50
South Freeport. Cong. Ch.....	5 00
Waterville. Cong. Ch. \$18., S.R. Ricker \$1, Wells. Second Cong. Ch.....	18 80
West Newfield. Cong. Ch. by Saml. G. Adams for a Teacher.....	19 00
Yarmouth. First Parish Ch. to const. JOSEPH R. PRINCE, L. M.....	10 75
	15 00
	46 81

### NEW HAMPSHIRE.

Alstead. Cong. Ch.....	5 50
Alstead Centre. Cong. Ch.....	9 50
Amherst. Eliza Kenny \$30., Lucinda K. Melendy and Luther Melendy \$10. ea.....	50 00
Bristol. Cong. Ch.....	11 00
Campton. Cong. Ch.....	20 00
Dunbarton. Mrs. Eliza I. Caldwell.....	2 25
East Sullivan. Rufus Mason.....	5 00
Fisherville. Ladies \$20., Rev. James Holmes and Wife \$10.....	30 00
Francestown. Israel Batchelder.....	100 00
Gilsnum. Cong. Ch.....	7 00
Hooksett. Cong. Ch.....	7 56
Hanover. Prof. C. H. Hitchcock.....	10 00
Haverhill. Cong. Ch.....	23 00
Hollis. B. of C. by Mrs. M. B. Day.....	
Lyme. Philenia Stevens.....	3 00
Mt. Vernon. Cong. Ch.....	10 00
New Alstead. Cong. Ch.....	5 91
New Boston. Mrs. Mary Dodge to const. Mrs. SARAH A. HUSSEY, L. M.....	30 00
North Hampton. Cong. Ch.....	25 31
Pembroke. Rev. R. A. Putnam and Mrs. F. H. Putnam \$2.50 ea. Cong. Ch. \$25.19, bal. to const. REV. ISAAC WILLEY, L. M., Individuals, by W. Marsh \$4.....	34 19
Pittsfield. "A Friend".....	100 03
Salem. Ladies of Cong. Ch., b. of C.....	
Stratham. Cong. Ch.....	37 05
Temple. Dying gift of Miss Lucy Heald.....	10 00
Winchester. "E. S. T.".....	1 50

### VERMONT.

Bakersfield. Cong. Ch. and Sab. Sch. \$22.65, Cong. Ch. \$7.35, to const. Miss ELIZABETH M. BARNES, L. M.....	30 00
Barnet. Cong. Ch.....	40 00
Barre. Cong. Ch.....	2 75
Berlin. Rev. Truman Perrin.....	100 00
Bradford. Rev. S. McKen, D. D.....	5 00
Cambridge. John Kinsley (North Cambridge) \$20., Mrs. Madison Safford \$5., Ladies \$5. to const. BEN A. KINSLEY, L. M.....	20 00
Corinth. Cong. Ch.....	2 24
Danville. Cong. Ch. \$4.50 and Sab. Sch. \$10.....	14 50
East Corinth. Mrs. Willoby Corlies \$5., M. E. Ch. \$2.23.....	7 23
Enosburg. Cong. Ch. \$50., Widow Stebbins \$20.....	70 00
Fairfield. Cong. Ch.....	23 15
Fairhaven. Levi Reed.....	1 00



Fletcher. Maria Kinsley	50 00
Montpelier. M. E. Ch \$2.54, Wm. O. Cummins \$1., I. C. 50c.	4 04
Newport. Cong. Ch. (add.)	1 00
Orange. P. L.	50
Sheldon. Cong. Ch. to const. DEA. HEZEKIAH BRUCE, L. M.	39 45
Wells River. C. W. Eastman	1 00
Wilmington. Cong. Ch. bal. to const. DEA. BENJ. BUFFUM, L. M.	17 00

## MASSACHUSETTS.

Amesbury & Salisbury Mills Village. Cong. Ch.	6 00
Amherst. First Cong. Ch.	101 84
Andover. DEA. PETER SMITH \$100, to const. himself, MRS. ESTHER SMITH, MISS ANNIE SMITH and Miss SUSIE SMITH, L. M.'s, Rev. Joseph Emerson \$30.	180 00
Barre. Cong. Sab. Sch. to const. J. FRANKLIN BASSETT, L. M.	50 00
Barnardston.	8 50
Billerica. "A Friend"	2 00
Boston. A Friend of the Freedmen \$100., Shawmut Ch. \$25., Elliot Mission Park St. Ch. \$10., Rev. Chas. Cleveland \$5., "L. F. H." \$3., "A Friend" \$1.11, W. C. Donald & Co. 1 Keg Printers Ink val. \$16.	144 11
Brookfield. "A Friend"	5 00
Buckland. Dea. B. Ballard.	300 00
Cambridgeport. First Evang. Cong. Ch.	141 00
Charlemont. Rev. B. W. Pond \$5., Chas. Wing \$2., Chas. Crittenden \$1.50, "Friends" \$4.38.	10 80
Chicopee. D. Frank Hale.	5 00
Concord. Second Cong. Ch.	13 14
Dedham. South Cong. Ch.	37 50
Dorchester. Second Cong. Ch.	282 00
Enfield. Cong. Ch.	375 00
Fall River. First Cong. Ch.	56 25
Falmouth. Miss Lucy Lawrence.	5 00
Florence. Florence Ch.	75 00
Foxboro. Orth. Cong. Ch.	40 40
Grantville. Cong. Ch.	58 49
Greenfield. Second Cong. Ch. S. S. for a Teacher, and to const. Miss MARY E. DEANE, and Miss EMILY ELLIOTT, L. M's.	50 00
Hampshire Co. "An old Friend" \$500., O. Stewart \$100.	600 00
Harwich Port. Pilgrim Ch. Sab. Sch.	15 00
Hatfield. Cong. Ch.	112 85
Housatonic. C. A. Whitmore.	2 00
Huntington. First Cong. Ch.	27 00
Lawrence. Eliot Ch. \$50., By Rev. C. E. Fisher \$20.09.	79 09
Lancaster. Evang. Cong. Ch.	33 72
Lee. Wm. Bartlett \$15., J. L. Kilbon \$50.	20 00
Lowell. Appleton St. Ch. Sab. Sch. \$60., Worthen St. Meth. Ch. \$26., First Bapt. Ch. \$18., Mrs. Dr. Fox \$5.	109 00
Mansfield. "A Friend"	25 00
Medford. First Trin. Cong. Ch. \$192.67, Mystic Ch. \$82.50.	275 17
Millbury. Second Cong. Ch.	116 00
Mill River. Joel Wilcox, deceased, by Melissa E. Wilcox to const. WILLIAM H. SHELDON, L. M.	41 00
Montague. Cong. Ch. to const. MRS. ELECTA CHENERY, MRS. PRISCILLA C. MOORE, AMBROSE PRATT, JAMES GUNN, ROLAND SHAW and ELIOT MARSH L. M's.	127 38
Natick. Cong. Ch. to const. Rev. JESSE H. JONES, HENRY TRAVIS and ERWIN H. WALCOTT, L. M's.	116 44
Newbury. First Cong. Ch.	32 00
Newburyport. Mrs. J. H. Spring.	20 00
Newton. "A Lady"	1 00
Northampton. Estate of Josiah D. Whitney, by J. L. Whitney, Ex.	100 00
North Ashburnham. Second Cong. Ch.	15 27
Northboro. Mrs. Warren Fay.	5 00
North Dighton. Joseph Rose.	2 00
Northfield. Cong. Ch.	14 96
Paxton. John B. Moore.	5 00
Petersham.	2 00
Reading. Bethesda Sab. Sch.	10 00
Royalston. Joseph Estabrook.	5 00
Shelburne. Cong. Sab. Sch. for a Teacher,	100 00

Southampton. Cong. Ch.	34 00
South Boston. E. St. Ch. Mission.	7 07
South Dennis. "A Friend"	1 00
South Egremont. Cong. Ch.	20 00
South Hadley Falls. H. W. Taylor.	10 00
South Wellfleet. Second Cong. Ch.	10 00
South Wilbraham Mrs. D. D. C.	50
South Weymouth. Second Cong. Ch.	13 00
Springfield. Churches in Hampden Co. \$200., "A Friend" \$100., Mrs. L. M. Bliss \$5., Geo. Merriam, Dictionaries for Library of Avery Nor. Inst.	305 00
Sudbury. Cong. Ch.	28 81
Sunderland. Cash.	1 00
Taunton. Winslow Ch. \$43.03, R. H. Cobb \$1.00.	44 03
Topsfield. "Friends"	13 00
Uxbridge. Cong. Ch.	75 00
Ware. Ladies Soc. E. Cong. Ch. \$3., M. A. Barlow \$1., Ladies Soc. E. Cong. Ch., 2 b. of C.	4 00
Warren. Ladies, b. of C., Mrs. Jos. Ramsdell \$5., Others \$1.50.	6 50
Wauquoit. Cong. Ch.	10 00
West Brookfield. "Friends of the Freedmen" to const. MRS. SARAH M. DUNHAM, AMORY J. THOMPSON, MISS PHEBE A. STONE, MRS. H. J. BARLOW, MRS. CHAS. H. JACKSON, GEO. H. FALES and MRS. E. B. LYND, L. M's.	240 71
Westborough. Noah Kimball \$6.52, A. G. 50c.	7 02
West Dracut. Mrs. Lydia S. Patten.	3 00
Westford. Sab. Sch.	14 54
West Hawley. Cong. Ch.	4 75
West Medway. ESTATE of C. Slocumb, by Mrs. Charlotte Slocumb.	500 00
West Newton. J. B. Whitmore, 6 b. of Vegetables.	
Woburn. Cong. Ch. \$62.30, Mrs. M. E. Eager, \$1.	63 30
Winchendon. Ladies' Benev. Soc., b. of C. Val. \$70.	
Winchester. Cong. Ch.	232 30
Wrentham. Cong. Ch.	158 05
Worcester. Plymouth Ch. \$56.78, Old South Sab. Sch. \$16.10, Mrs. Harriette P. Draper for a Teacher \$10., Rebecca Jones \$5., Samuel Pierce \$2.	89 88

## RHODE ISLAND.

Providence. Josiah Chapin \$50., L. B. Darling, Treas. \$25., Dea. S. S. Wardwell \$10., P. M. Edwards \$2.	87 00
Tiverton 4 Corners. Rev. A. L. Whitman	10 00

## CONNECTICUT.

Abington. "A Friend"	50
Avon. Rev. Henry Clark	1 50
Bantam Falls. Elhada Kilbourn	5 00
Beacon Falls. John Coe	10 00
Bethlehem. H. B. 75c., Cong. Ch. \$12.	12 75
Birmingham. By Geo. W. Shelton	180 00
Bristol. Mrs. C. H. Sparks	1 00
Cromwell. L. Butler	15 00
Danbury. Second Cong. Ch.	25 00
Durham Centre. W. M.	50
East Avon. Cong. Ch.	10 00
Enfield. H. A. Grant and Mrs. H. A. Grant for a Teacher.	100 00
Farmington. First Cong. Ch. (\$200.) of which from Henry D. Hawley to const. DR. CALVIN H. KENDALL, I. C. BRIDGEMAN and ELIZABETH K. HOYT L. M's.	412 00
Granby. Cong. Ch.	21 75
Greenville. Cong. Ch.	54 31
Greens Farms. Cong. Ch.	35 00
Hanover. Cong. Ch. to const. Rev. LUTHER H. BARBOUR, L. M.	30 00
Harford. B. Hudson \$50., M. Jane Woodbridge \$30.	80 00
Harwinton. James Burden	2 00
Hockanum. Mrs. E. M. Roberts \$5., "A Friend" \$5.	10 00
Jewett City. H. T. Crosby	2 00
Lebanon. First Cong. Ch.	100 33
Lyme. S. H. Sill \$5., Hon. R. Condon \$2., G. C. L. 25c.	7 25

Middletown. First Cong. Ch. (add.)	12 00	sons and G. L. Miller \$5. ea., James Ruth-	
Millbrook. Mrs. E. Pinney \$1., E. G. 25c.	1 25	erford, A. H. Rutherford, J. Brodie and C.	
Mystic Bridge. Cong. Ch. \$12., E. Denison		T. Fuller \$3. ea., Cash \$1., Emery Eager	
\$1.	13 00	\$5	48 00
Naugatuck. Cong. Ch.	20 00	Greenville. "F. H. W." \$5., Miss M. Hickok	
New London. Second Cong. Ch. \$73.14, J.		\$2.	7 00
J. \$1.60	74 74	Groton. Rev. C. P. Owen and Wife	5 00
New Milford. Cong. Ch. (\$30. of which to		Harpersfield. Cong. Ch.	19 65
const. G. W. WHITTLESEY, L. M.	79 58	Homer. Rev. S. Carver	50 00
New Haven. LEGACY of Catherine Platt		Johnstown. Individuals \$1.25, Ladies b.	
deceased, by Richard Platt, Ex. \$500.,		of C.	1 25
(less Govt. tax) \$470., Miss Nancy Atwater	495 20	Kingston. Wm. A. Shaw	5 00
\$25.20		Le Roy. Mr. and Mrs. William Calvert \$30.	
North Haven. Cong. Ch. bal. to const.		to const. Mrs. JAMES A. COLLINS, L. M.,	
NELSON J. BEACH, SOL. F. LINSLEY, J.		Mrs. Bradford \$5., M. Robinson, S. S.	
BOARDMAN SMITH, HORACE P. SHAW,		Hazelton Mrs. Anderson and Rev. Mr.	
JULIAN W. TUTTLE and AARON BASSETT,		Hubbard \$2. ea., Others \$9., Rev. W. L.	
L. M.'s \$98., "A Friend" 60c.	98 60	Parsons \$10.	62 00
Norwich. Broadway Cong. Ch. \$355.92,		Little Valley. Mrs. H. S. Huntly	1 00
First Cong. Ch. \$306.67, Gardner Green	1212 52	Livonia. First Presb. Ch.	49 26
\$50.		Lockport. Miss Almira Stone	10 00
Plantville. H. D. Smith	50 00	New Hartford. Misses Hurlburt	10 00
Plainville. Mrs. Charles Lewis	2 00	New York. Miss Phebe T. Magie and T. S.	
Plymouth. Plymouth Cong. Ch. Sab. Sch.		Grant \$50. ea. for a Teacher, Ch. of the	
for <i>Mendi M., ed. of a Scholar</i>	125 32	Puritans M. C. Coll. \$31.50.	131 50
Pomfret. Hampton Ch.	20 43	North Evans. Dea. Alvin Shepard, Dea.	
Preston. Rev. A. H. Wilcox	25 00	Wm. H. Ingersoll, Jarvis S. Gifford and	
Roxbury. Wm. Camp	1 00	Alden B. Shepard \$5. ea., Others \$10., to	
Somers. Rev. R. S. Underwood	5 00	const. DEA. ALVIN SHEPARD, L. M.	30 00
Southbury. H. J. Johnson \$10., Box of C.		North Guilford. B. Baker \$10., Z. Gibbs,	
and \$4.20 by Rev. A. B. Smith	14 20	Davis and E. Minor \$3. ea., A. Gibbs and	
South Norwalk. "B."	5 00	W. Gridley \$2. ea., 4 Individuals \$1. ea.,	
Stanwich. William Brush	50 00	Others \$5.	32 00
Terryville. Cong. Ch.	229 16	Norwich. Cong. Ch. Isaac Newton, Ezra	
Thomaston. "A Friend"	20 00	Hewett, John Mitchell, B. Chapman and	
Thompson. "S"	3 00	David Maydroll \$5. ea., Others \$14., Cong.	
Wallingford. Cong. Ch.	57 28	Sab. Sch. \$15.	54 00
Waterbury. Dr. G. L. Platt \$5., Friends		Nunda. Mrs. H. Ashley \$10., Mrs. M.	
\$1.75	6 75	Cosnett \$2., 3 Individuals \$1. ea., Others	
Wethersfield. Bbl of C. and \$1. by "C. S.		\$2.35.	17 35
S."	1 00	Nyack. Colored Sab. Sch.	2 00
West Killingly and Daysville. Cong. Ch.		Ogden. Stone Ch. Jas. Hill and Calvin	
\$165.81, Daysville Parish \$16.50, and b. of		Gilman \$5. ea.	10 00
C. by Mrs. I. T. Hutchins for a Teacher		Pitcher. Cong. Ch.	13 00
and to const. DEA. JOHN WALDO, DEA.		Red Creek. Mrs. Abigail Kinne	2 00
JOHN D. BIGELOW, DEA. WM. H. CHOLLAR,		Rochester. Mrs. Seward, by W. R. Seward	
HARRIS C. SAYLES, Mrs. E. S. DAVIS and		\$4., Frances D. Fowler and Others \$2.	6 00
MRS. HARRIET BACKUS, L. M's.	182 31	South Hermon. F. Richardson, D. Hamil-	
Wilimantic. Cong. Ch.	134 50	ton and E. Fairbanks \$5. ea., C. Williams	
Wilton. Cong. Ch. to const. Miss JANE		\$3., R. Day, C. Richardson and F. Hall	
OLMSTEAD, FRANK COMSTOCK and Miss		\$2. ea., Cash \$1.	25 00
GRTRUDE TURNER L. M's.	100 00	Springville. B. A. Lowe	30 00
Windsor. Cong. Ch. \$254.45., Cong. Sab. Sch.		Tarrytown. H. A. Grant, Jr., and Mrs. H.	
\$45.55 for a Teacher	300 00	A. Grant, Jr., for a Teacher \$100., Geo.	
Woodbury. A. W. Mitchell \$10., Judah		Parsons \$50.	150 00
Baldwin \$10., C. J. Miner \$1.,	21 00	Unionville. Isaac Swift	5 00
— "A Friend"	20 00	Upper Aquebogue. Mrs. M. M. Reeve	2 00
NEW YORK.			
Allen's Hill. Mrs. Horace Gilbert	10 00	Versailles. Mrs. Nathan Marsh	1 00
Angelica. Presb. Ch. \$42.50, Rev. L. Thibou		Warsaw. Cong. Ch. for a Teacher	43 30
\$5	47 50	West Bloomfield. ESTATE of Wm. F. Shel-	
Belmont. Rev. J. S. Bingham \$10.06,		dol (bal. of Legacy) by Myron S. Hall, Ex.	88 60
Friends in Presb. Ch. \$9.67	19 73	West Camden. Mrs. S. L. Smith	20 00
Bethany. J. L.	65	— "A Friend"	25 00
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